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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LV

JACKSON, MISS., April 6, 1933

NEW SERIES
VOLUME XXXV. No. 14

Much Every Way

Some people are wondering what this new red-nosed adventure is, "W. O. F. N. P. R." Isn't it a mouth filler? Maybe it's wet organization for net profit received.

—BR—

The Southern States now opposed to repeal of the Eighteenth Amendment are now asked to surrender their rights in the interest of state rights. Isn't that a queer twist of logic. That is Mississippi and Tennessee and some others are urged to give up their constitutional right to vote for national prohibition so that other states wanting liquor may have their rights. If there was ever an example of blind pigheadedness, this is it.—A persistent wet advocate urges a dry state to vote for the repeal of the Eighteenth Amendment because it can stay dry if it wishes. The same advocate urges its state legislature to legalize beer because they are going to have it anyway when other states permit it. If there was ever a bunch of liars on earth, it is the advocates of liquor.

—BR—

Wherever a daily paper has been converted to the liquor side in the present controversy, you may put it down that it was for a financial consideration. And wherever a woman is opposing prohibition, you may be sure that her husband, if she has one, is not furnishing her with the money she wants and she has got to make it some other way.—An exchange says there are more Mohammedan student volunteers for mission work, in the Mohammedan school in Cairo, Egypt, than there are Christian student volunteers in all the Christian colleges in America.—And now the Commercial Repeal, not content with whipping up the whiskey sentiment in its own state is coming over into Mississippi to tell the Governor of this good state what he ought to do about opening the way for repealing the Eighteenth Amendment. Better shinny on your own side.

—BR—

Pastor C. F. Hines reports that Tunica Church ordained two new deacons last Sunday, brethren A. B. Webb and Tom. J. Head. The ordination sermon was preached by Supt. Wayne Alliston of the Mississippi Baptist Hospital in Jackson. This church is rejoicing in the best Sunday school it has ever had.

—BR—

Mississippi was hard hit by tornadoes last week. They dipped about in many places causing something like 50 deaths in separate localities and destruction of much property. Distressing accounts come of the suffering of some of our good people.—The increased persecution of Jews in Germany under the pretense of retaliating against protests made against persecutions already undergone, is about the silliest procedure we have seen. To think that protests against injustice can be stopped in this way marks the Hitler regime as not having ordinary intelligence not to say a conception of righteousness. Any party or nation that seeks to perpetuate itself by iniquity is doomed. And this applies in Germany and America alike. The Jews are the last people in the world you want to persecute.

Baptists Near and Far

At the conclusion of a course in the Sunday School Manual, my good folks at Jonestown "rewarded" me with a shower containing everything from Sally Yams to Ham What Am! Come take a meal with me!—H. L. Carter, Lyon.

—BR—

Pastor F. Q. Crocket, well known in Mississippi has just finished his second year at Farmington, Mo. In this time great improvement has been made in the church house and equipment; two meetings have been held, in one of which the pastor preached. About 55 have been added to the membership. Over \$11,000 have been given to all causes, of which more than \$4,000 went to missions. The various departments of the work are in healthy condition.

—BR—

Pastor Talkington of Crystal Springs says, Had 407 in Sunday school last Sunday, a record attendance for our church; also 111 in the B. Y. P. U.'s; 78 in W. M. S., and seventy-five at prayer meeting. This is the largest Sunday school we have had here. The Sunday school offering last Sunday for Home and Foreign Missions was \$26.19. During the Week of Prayer the W. M. S., including auxiliaries, gave \$25.61 for Home Missions.

—BR—

J. W. Marson, pastor First Church, Kankakee, Ill., reports a great revival following a campaign conducted by the leading Protestant churches. Harry McCormick Lintz former pastor First Church, Greenville, Tenn., preached. The meeting had to be moved to the armory seating 2,000. More than 300 public professions and the churches greatly strengthened, proving that the day for mass evangelism has not passed.—At Alters, Okla., 53 were added to the church in a meeting in which Dr. T. L. Holcomb assisted Pastor Leazer.—Some of the brethren are suggesting that the Southern Convention be held in Memphis instead of Washington, to save expense.

—BR—

The W.M.S. of Blue Mountain sent in \$61.56 as their offering for Home Missions made during the recent week of prayer. This is just like these noble women who furnish all of us a fine example of sacrificial service. And here comes the Brookhaven W. M. S. with an offering of \$135.06 for the same purpose. And we find it in our hearts to say with Moses, Would God that His Spirit were on all the people.—Mrs. Tyler of Annapolis, Md., known to all Mississippi women by her former name, as Miss Frances Landrum, has been asked to represent the work of Southern young people in a ten minute talk before the joint meeting of the Northern and Southern Woman's Missionary Societies.—Pastor A. T. Talbert conducted last week a training course in B.Y.P.U. work at Richland church in Rankin County teaching Pilgrims Progress, assisted by brother Earl Clark who taught the Juniors. This week brother Talbert is helping Pastor L. B. Campbell at Summit, teaching a course in Christian Service to Intermediates. Dr. Campbell is teaching the Seniors the book New Challenge in Missions. Miss Norma Jeane Cony is teaching the Juniors.

OUR ONLY HOPE

R. B. Gunter, Secy.

The only hope for completing the \$20,000.00 obligation authorized by the last session of the Baptist State Convention lies in special offerings during the month of April for the Cooperative Program. If every missionary society, every Sunday school, every B. Y. P. U. and every church will put forth an earnest effort in behalf of our Cooperative work, we can get this obligation behind us. After this \$20,000.00 obligation has been paid, everything can run along in the usual normal way each month. Every interest will receive its proportionate part. As it is, no interest can participate in receipts, the Orphanage, the Hospital, the Relief and Annuity Board, the Home Mission Board, the Foreign Mission Board and the State Mission Board receive nothing, except when designated, under the present order. So, by cooperating in paying off the balance of the \$20,000.00 obligation, we shall help every interest.

The emergency of the situation can hardly be described. It is far reaching. But it will be so easy for us to pay off our obligation and have left a good sum for distribution to all of the interests if every church with all of its auxiliaries will put forth an earnest effort throughout the month of April. It is no time for any one to hide out when his brethren are under a load and when his denomination's integrity is at stake.

Receipts for the Cooperative work for the past three months, all told, have exceeded by a small amount \$15,000.00. Designated gifts for the same time have amounted to \$8,218.03. None of the designated gifts could be used in retiring the \$20,000.00 obligation. Besides this, the amount in the bank March 2nd has been tied up. We are expecting this to be released April 3rd. (We are writing April 1st).

—BR—

The editor was with Pastor H. C. Clarke at Sardis Church in Copiah County Sunday morning. Teaching the Sunday school lesson to the Adult class and preaching on the cooperative work at eleven o'clock. This is in a prosperous aggressive community, and the pastor is making an earnest effort to get the entire membership lined up in the denominational work. It was our privilege to assist in a meeting in this church a few years ago. We enjoyed the hospitality of brother and sister Cagle.—Pastor G. P. White of Hazlehurst resumes the publication of the church messenger after three months' silence caused by illness. Glad he is himself again.

—BR—

Had a great revival season with the students of Southwest Junior College at Summit, last week. Two young men volunteered for the ministry, another for special service; held over thirty-five personal conferences, eight professions of faith, about one hundred fifty life dedications, several graduate Sophomores will find their place at Mississippi College next year. Prof. J. M. Kenna (older brother to "Doug") is the beloved and splendid superintendent, supported by a faculty with a real Christian interest. Our young people are facing tremendous odds. They need our help. They need our prayers.—D. A. (Scotchie) McCall.

Editorials

FUTURE PROGRAM

Recently Dr. Cody in the Baptist Courier had a most thoughtful discussion of the future of our cooperative program. It behooves all of us to try to find the best method of enlisting all our people, and of taking care of all our work. Without going into all phases of this question, we offer a suggestion which may bring a solution to our difficulties by affording a method of cooperation.

We do not believe the solution of our difficulties lies in the elimination of any part of our work. Surely every agency we have is necessary to meet the needs confronting us. To destroy any of these boards or institutions or let them suffer from neglect is not only to waste what we have already done, to fail to meet the needs of the future, but it will alienate many of our people and drive them to sporadic efforts to save some parts of the work to the injury of the whole. We talk about the indifference of some of our people to certain departments of the work; but we need to be cautious that we do not lose those interested in special features of our work. Some are more interested in one department, others in some other department. Let us not alienate any of them.

Now there is a way by which all may work together and each one may show special interest in any one feature of the work he may choose. It is this: Let us preserve the cooperative program as we have it, apportioning undesignated gifts among them, and soliciting contributions to the whole program as heretofore. This means the continuance of the every member canvass.

Then in addition to this let us have a special debt-paying campaign every year, and make it southwide and endeavor to enlist all our churches and people in it. In this debt-paying campaign every contributor can be free to designate his gifts to any one of the boards or institutions in which he is particularly interested; or to two or more of them if he wishes; or he may leave it to go to all of them upon an agreed percentage of distribution.

As all of our boards are in debt, with possibly one exception, they all stand in need of special gifts. Let the causes be presented, special gifts solicited, and let every giver say to which of the causes he wishes his money to go. Here is ample opportunity for all to show their special interest in any department of the work, and help it in the way that will do the most good. Our debts need to be cleaned up, and here is a good way to clear them up.

The regular contributions will go to maintain the work according to the plans made annually. The special or designated gifts will go to wipe out the debts.

DELIVER US FROM EVIL

There was probably never a time when this petition was more needed than now. There is no difference of opinion as to the fact that we are in perilous times. There may have been times when anyone who said this would have been smiled at as a near fanatic or avoided as a grouch; but preachers of all sorts and men who are far from being preachers are found using, if not this phrase, at least its equivalent in their own vernacular.

Many a man and woman who have long tried to live the Christian life are now finding the road more difficult, the flesh more bold in its resistance to the spirit, and the wind and tide of the world more opposed to progress in the grace of Christ. It has been a long time since iniquity was so bold and defiant in asserting itself. The daily papers that a few years ago were either lined up in the fight for law observance and such legislation as would protect the weak and the young people, or else were afraid to speak in behalf of the liquor interests which damn the souls and blight the lives of

men; many of these are now loud in their advocacy of unrighteousness and unashamed in their open stand for that which corrupts public officials and robs women and children.

The land is overwhelmed with the flood of propaganda from those who fatten on the wages of the poor and are enriched by the miseries of women and children. Shall we not cry mightily to God, "Deliver us from Evil." Students of the Bible know of course that the definite article is here properly before evil, making it read "the evil," or more probably "the evil one." The Bible teaches clearly that evil is not simply an impersonal force or untoward condition. That would be bad enough. But our conflict is not simply against flesh and blood, "but against the world rulers of this darkness."

Jesus taught us to pray this prayer, "deliver us from the evil one." And whether it be for our own personal deliverance or for the saving of our generation, or both, let us do as he has taught us, and the prayer will be answered.

For three years ending in 1925 Canada was mostly dry. For three years ending in 1930 it was mostly wet. In the wet period convictions for drunkenness increased 33%, for violation of the liquor laws 67%, for non-indictable offenses 95%, and for drunken driving 251%.—Official report Minister of Trade.

Grenada First Church is having remarkable attendance at all services. We have had 15 additions in the last five Sundays; most of them by experience. Our finances are holding up well, considering the depression. We begin our revival meetings first Sunday in June, with Dr. W. M. Bostick of Parkland Church, Louisville, Ky., as our assistant. We sent in above 10 pounds of material on the gold and silver offering to Crucible Service.—Jno. H. Hooks, Pastor.

Through Pastor G. P. White of Hazlehurst comes request of Dr. T. L. Holcomb for prayer for evangelistic campaign in twenty Baptist Churches of Oklahoma City beginning April 9.—Evangelist singer Carlyle Brooks reports a great simultaneous campaign in the Baptist Churches of Wilmington, N. C. Thousands attended, many saved. Sixteen visiting ministers preached. No meetings were held in a central place, morning prayer meetings in many places and preaching in all the churches at night.

A DIAMOND RING GOES TO CHINA

W. W. Hamilton, Baptist Bible Institute,
New Orleans, Louisiana

A diamond ring, costing \$350.00 and given to Mrs. M. V. Saville by her husband twelve years ago, is being laid on the altar to help in sending Rev. G. W. Strother and wife back to their work in China. Surely there are others who will supplement this amount and help answer the prayers of these earnest and consecrated and capable missionaries.

Following providential indications to Mr. and Mrs. Strother, request was made of B. B. I. students in chapel for special prayer. Mrs. Saville went to her room for the final heart struggle, and had overlooked the fact that she was on the dormitory calendar for special prayer that day until a student came to ask if there was some definite request in which she could unite.

Today a letter comes from Missionary A. J. Townshend at Pochow telling of the distressing need of workers and urging Brother Strother to return at the earliest date possible. Surely in all of these providences God is calling others to join Mrs. Saville in answering the cry of the Chinese for these workers to come over and help them. Brother Strother and wife are willing to go without salary.

Anyone interested in buying the ring or in contributing to a fund for the passage cost back to China, can communicate with Mrs. Saville or with the writer at the Bible Institute. Others are urged to join us in praying that the way may be opened for these already prepared missionaries to resume their work in Pochow.

CHURCH MUSIC DEPARTMENT

Prof. I. E. Reynolds of the Southwestern Seminary (head of the Department of Music) gives notice that he will introduce the following resolution at the next meeting of the Southern Baptist Convention in May.

Resolved:

That this Convention instruct its Sunday School Board, as early in this convention year as possible, to establish and foster a Department of Church Music for the purpose of promoting a church music educational program that will aid the churches of the Southern Baptist Convention in developing a more wholesome music program in all departments of the church life, the expenses of the said Department not to exceed the profits derived from the sale of hymnals, song books, other music literature and music equipment.

He gives as reasons for this the following:

1. The divine origin of music, its influence in religious life and vital place in worship.
2. Music is given on the average one-third of the time in public worship.
3. Approximately 200,000 people take part in the music program.
4. Southern Baptists spend approximately a million dollars a year on their music.
5. Church music must keep pace with secular musical education.
6. Our music programs in the churches are not now on a par with preaching, teaching and training services.
7. Southern Baptists are now at the mercy of the professional musician, the amateur, the singing school teacher and the commercial song book publisher.
8. Training is as necessary in this department as in any other. Other phases of church life are being given attention while this is neglected.
9. Better standards are necessary in music to help all the other departments, for it is the greatest ally they have.
10. Our churches need suggestions in music programs, and music literature, song books, etc. Little has been done or is being done in this line.
11. The Department could be made self-supporting by sale of books, literature and equipment.

Pontotoc Church has ordained to the ministry brother Frank Cox, after a most satisfactory examination and unanimous vote of the council. Pastor A. L. Goodrich was moderator and presented the Bible to the candidate. The sermon was preached by Rev. J. P. Kirkland of New Albany. Prayer was led by Rev. T. C. Hodges, pastor of Furr and Duncan Creek Churches. The charge was delivered by Pastor Robt Ray of Toxish and Springville Churches. Benediction by brother Cox. Other members of the council were deacon T. E. Duncan, Clerk, R. L. Ray and Willis Brown a licentiate.

Pastor J. D. Ray is rejoicing in the results of a great meeting at Starkville in which he was assisted by Dr. Kyle M. Yates of the Southern Seminary. The largest day congregations in the experience of this church and better still at night. There were over seventy additions to the church.—The preachers within reach of Newton have a pastors' conference monthly. This week they are having a three-day session at Clarke College. They discuss the work of the pastor, preacher, denominational leader, the training and worship of the church, and evangelism. Dr. Gunter speaks on Wednesday morning. The editor conducts the Bible study hour for five periods.—Young people and those interested in them in the various denominations in the city of Dallas have asked Dr. Truett, pastor of First Baptist Church, to preach in a series of evangelistic services in that city May 5-12. This is a deserved evidence of love and esteem shown to Dr. Truett, and affords him a great opportunity for service in a field of usefulness.—Texas Baptist Sunday School Convention meets in San Antonio April 11-13.

Convention Board Department

R. B. Gunter, Cor. Sec'y.

This one thing we do, pay our debts.

FEED THE EMPLOYED

Much is being said these days concerning supplies for the unemployed. There has doubtless never been a period when so many unemployed were being fed without cost to them. It seems that the United States Government is now contemplating an appropriation of \$500,000,000.00 in behalf of the unemployed. The amount sent to Mississippi each month is amazing. Our criticism is not against the feeding of the unemployed so much as the failure to feed the employed. Those employed by the Baptist Denomination to do general work, both in the office and on the field, both in the State and South-wide fields, as well as in the Foreign fields, are dependent absolutely for their support upon the churches back at home. They are still working faithfully. But the churches are not feeding them. While feeding the unemployed we should by all means take care of those whom we are working. If any difference, the preference should be for those whose time we have engaged, for the Scriptures say, "He that worketh not, let him not eat."

STILL SPENDING MONEY

Throughout the State people are excusing themselves from supporting the work of the Kingdom on the ground that they have not the means. We are aware of the fact that with many people money is scarce. On the other hand, it is a known fact that much money is still being spent—much of it for non-essentials. We have it from an employee of the Mississippi Children's Home Finding Society that in the City of Jackson during a period of eight months the sum of \$375,000.00 was expended for tobacco alone, \$185,000.00 for theatres and \$210,000.00 for soft drinks. A tithe of the money which is sent into our State by the Government and sent as a donation would take care of the general religious work of the various denominations in the State. For the first six months of the sales tax in Mississippi, there was expended for bottle drinks alone more than a million and a quarter dollars. When our people claim that they are unable, it is well to ask the question which Samuel asked of Saul, "What meaneth then this bleating of the sheep in my ears and the lowing of the oxen which I hear?" The fact that our people are spending vast sums is evidence that the Cause of Christ can be supported.

OUR PLEDGING WAS A BID FOR DEPRESSION

The lack of faith on the part of our people in making their pledges and plans for the Lord's work for this year invited depression. And mark you the pledging, or the failure to pledge, preceded the banking holidays and the withdrawal of bonuses. It is hard to get people to see this truth. When we plan lightly for the Lord's work, we invite a reduction in income. When we plan abundantly for the Cause, we invite prosperity. "He that soweth sparingly shall also reap sparingly and he that soweth bountifully shall also reap bountifully."

OLD GOLD HAS BEEN SENT

Some of the churches sent their old gold and silver to the Baptist State Board office. All that was sent here has been forwarded to Philadelphia, Pennsylvania. The First Church, Laurel, sent in something like ten pounds. It would have been permissible for the churches to have sent it direct to the Crucible Service, Philadelphia.

If there are those churches which have not put on this campaign, they may do so yet. It is not too late.

NOW THAT THE BANKS ARE OPEN

Now that the banks are open resumption of contributions should be expected. Many of our workers have not been paid. They cannot be until the Board office receives the funds. Remember that we are dependent absolutely upon the churches. The contributions during April should be sufficiently large to enable us to pay off the preferred obligation in behalf of our schools.

SHOULD BE CAUTIOUS IN MAKING CONTRACTS

Every institution and agency of the Denomination should be cautious in making contracts for the next session and the next fiscal year. We do well at this time to heed the words of the Master where He speaks of the man (contemplating the building of a house) first sitting down and counting the cost to see whether or not he can complete his building. If institutions are having to run this year on funds which should be applied on next year's work, it would hardly be the part of wisdom to make contracts for another year. It is not reasonable to suppose that patronage will increase. If financial conditions improve by the fall of the year, we may hope for larger contributions, but not otherwise. Like the ostrich, we shall be hiding our faces in the dust if we expect our people to respond liberally while we continue to increase our indebtedness.

SUMMIT NEWS

The Sunday school at Summit last year made the largest offering to State Missions within the memory of the Sunday School Superintendent. Word comes from the pastor, Dr. L. B. Campbell, that the offering to Home and Foreign Missions last Sunday was one hundred per cent more than the Sunday school was asked for. It seems that the depression is helping the mission cause in some places.

GOOD NEWS

I have just learned through Mr. F. S. Cannon, Jackson representative of the Pan American Petroleum Corporation, that the Company has generously donated to the Second Baptist Church of Biloxi a two-story building. This building will be removed and annexed to the present Church building. When this has been done, there will be ample room for all departments of the Church work. The Church was much in need of more room. This gift was largely the results of the efforts of a Biloxi man who is interested in the progress of the work of this Church. We are at least making headway with the work of the Second Church. It has been a mission point for a long time and is still assisted by the State Board. Patience and perseverance are now bearing fruit. We are indeed grateful to Mr. Cannon and to the Company which he represents and to Mr. DeJean, the magnanimous Biloxi men who have made possible the enlarging of the work of the Kingdom in that strategic and important location. This gift will be equivalent to two or three thousand for our State Mission work in dollars and cents, to say nothing of the spiritual value.

The Library of the Southwestern Baptist Theological Seminary at Seminary Hill, Texas, has a special collection of valuable source material on Baptist history. This has been placed in a separate room and is steadily growing in value and usefulness. It includes associational minutes, the "Texas Baptist," the "Texas Baptist Herald" and other original material gathered by Dr. J. M. Carroll through forty years of continuous collecting; also the "Tennessee Baptist" and other items from the library of Dr. J. R. Graves through his son-in-law, Dr. O. L. Hailey. Librarian L. R. Elliott will greatly appreciate any historical documents.

The arrests for all causes in Minneapolis were 54 per cent higher for the three wet years ending in 1916 than for the three dry years ending in 1932. Prohibition is best by test.

REVIVALS IN CHINA

(Pearl Caldwell, Pingtu, Shantung, China.)

Different evangelistic bands have been holding meetings over the county and also in the city, many have been saved and many seeking to know our Savior. The band in which I worked is just in from a 43 day tour. Meetings were held in churches, in homes, in schools. Just any place where there was a group of Christians. We first worked with the Christians, after their hearts were right with the Lord, after they had asked for and received the infilling of the Holy Spirit they then went out seeking their neighbors for Christ. It is easy to win lost when His Spirit has free, clean channels through which to work.

One man had had a difference with his brother and had not spoken in years. He felt of course that he had been wronged but after his heart was right he went weeping to his brother begging forgiveness. The brother came with him to church and was gloriously saved. He and his household were saved. It was a joyous time there in that little church as well as with the Angels in Heaven.

A young girl came to me with a little bit of money and said she had stolen it from her sister-in-law but has not the face to return it, so wanted to give it to the poor or help in some way. I begged her to take it to the rightful owner, then when she felt she hadn't the strength to do this I went with her. We had been praying for this sister-in-law and husband and this proved to be a help in winning them to Christ. They were saved.

There are some things that we do not understand that I had not witnessed before. People dream dreams and see visions. Before we closed the meeting one evening we were praying, when we arose from our knees one brother said, "Brethren as we prayed I saw a pitchfork pass before my eyes. Is there one of our number guilty of having stolen a pitchfork?" The meeting closed quietly, all went home. But Mr. Liu, one of the number had a sleepless night. He spent the night trying to argue the pitchfork out with the Lord. He had stolen a pitchfork 20 years before and that was before he became a Christian. Surely that would not count. But still he could not get rid of the pitchfork. At sunrise prayer meeting the next morning he arose and said, "Brethren I am the guilty party. I stole a pitchfork 20 years ago. It had left my mind until the brother saw it in a vision last night. I am guilty, but I feel I can hardly go to this heathen neighbor and confess this sin. Pray for me." We prayed. After breakfast he took money to his neighbor to pay for the tool, begging him to forgive him and brought his neighbor to church to hear of the Jesus who can change people's hearts like that. Thus the Gospel message enters another home.

In First Church Minneapolis, W. B. Riley, pastor, 125 were added to the church in one day of meeting conducted by J. B. Leavell.

We have read the tract by Dr. H. Beauchamp of Dallas on "Is The Saloon Coming Back?" and find it to be a most vigorous, true and accurate indictment of the honesty of the liquor advocates. It is a good document to distribute in this time when good people are fighting to maintain the moral standard of our nation. We have no respect for the truthfulness of the average advocate of liquor, and Dr. Beauchamp has sized them up correctly. The only proper course is to put them where the Bible puts them in the lake of fire that burns with brimstone. Rev. 21:8.—If you are going to the Southern Baptist Convention in Washington May 19-22 get your church to elect you a messenger. The clerk of the church will give you a statement showing this election. If you go by rail write to Dr. Hight C. Moore, Nashville, Tenn., 161, 8th Ave., North, and have him send you a certificate. And be sure to look in The Baptist Record for advertising of a good hotel. Then write the hotel for reservation.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss. President—Mrs. A. J. Aven, Clinton, Miss. Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss. Corresponding Secretary—Miss Fannie Traylor Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss. Mission Study—Mrs. Edgar Giles, Avalon, Miss. Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

Mississippi W. M. U. Jackson, Miss.

Greetings to you from your Training School girls. How we wish to be with you at your annual meeting. We are glad though, that Miss Littlejohn will be there.

We will be remembering you in prayer. May God's blessing be with you in your meeting and may He guide you in all the plans you make for the coming year.

Sincerely,
Lula Webb
Ruby Taylor
Lulia Mosgovay
Margaret Whisenhurt
Mildred Moore

"Dear Mrs. Johnson:

This has been one of the happiest years of my life. House Beautiful daughters will never be able to show Southern Baptist women how very much indeed they appreciate this school and the many kind deeds done by our W.M.U. One can never be the same after having spent several months in training here."

The above is a paragraph from Ruby Taylor one of our girls at Training School. We are happy that Ruby has been chosen Religious Chairman of the Student Body for next session.

The following communication presents a workable plan by which the whole family can study missions. We are passing this on to others.

UNANSWERED PRAYER

W. S. Allen

Much that is fine and good and true is being said about prayer these days. People are being urged to pray as never before. Perhaps more people are trying to pray than ever before. I believe that God does hear and answer prayer when the conditions He has made are met. I have a conviction that prayer isn't the thing that is needed right now. Prayer sometimes fails. Dr. S. D. Gordon has well said: "Prayer is often a clean, clear, sheer, dead failure." He is right about it. We would better find out if it will do any good to pray now.

Doubtless we all have had unanswered prayers. A question that is often asked is, "why are my prayers unanswered?" Some people have lost faith in prayer because of unanswered prayers. God has made it plain in His Word that some prayers He will not answer. It isn't enough, then, to pray. We must pray right. We must pray according to the will of God.

Now let us draw close together before our open Bible and see if we can find out what sort of praying God will not answer. If we cannot pray right we are wasting our time and breath in useless effort.

Well here is a suggestion away back in the days of Solomon. God appeared to Solomon in a vision of the night and told him that if the time ever came when the people over whom he reigned went astray and an evil day came upon them how they could get back to Him. "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." Notice that the first suggestion is that they humble themselves. Lack of humility will keep back the answer to our prayers. God has declared that He hates pride. Pride causes us to be filled with a sense of self-sufficiency, self-importance, of independence. Pride, we are told, goeth before destruction. We must

My dear Miss Traylor:

We have a plan for a full graded W. M. U. in our church out here which I believe will work. We have prayer meeting each Thursday evening and folks of all ages attend. Our plan which the W. M. S. has adopted is this: We have elected our auxiliary leaders and ordered World Comrades and The Window for them. Each Thursday evening we will call "church night" and all the family will go. Each organization will have their separate meetings from Y.W.A. to Sunbeams but the W.M.S. meets on Monday afternoon, so we plan to have a mission study group of all adults, men and women, at this same time. We will have not only a W.M.U. but a "F.M.U." with all the family studying and working for missions. We will have a general superintendent over all, of course. Do you think this will work? Our people are so responsive and eager to work and to learn.

CONCERNING MAY 23 IN WASHINGTON

The sessions of the two Baptist Conventions in Washington in May, with one day given to union meetings, can not fail to be a significant event, not only in the life of the Baptist denomination but in the life of all Protestant denominations. Divided as are several of the great denominations, geographically and economically into Southern and Northern units, each with a vast army of adherents, it will be an event of far reaching repercussions when the two great Bap-

humble ourselves before God before we can pray right. We must be willing to get down in the very dust of humility. Until we are willing to get down on our knees and on our faces and pray as our fathers and mothers prayed there is no hope for us.

David had learned something about unanswered prayer. Listen to him, "If I regard iniquity in my heart, the Lord will not hear me." What is iniquity? It is something ugly and hateful to God. It is the very opposite of righteousness. It is crookedness. It is the harsh, jarring note of discord. It is that ugly thing that I regard in my heart, my pet sin. It is that something that I think well of, love it, indulge it, treat it as a friend, welcome it, roll it under my tongue as a sweet morsel. It may be impurity, covetousness, worldliness.

The prophet Isaiah had learned something about unanswered prayer too. Hear him: "Behold, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear; but your iniquities have separated between you and God, and your SINS have hid His face, THAT HE WILL NOT HEAR." That awful thing that will not down that God's Word calls sin has broken off the connection, and the connection broken, the current cannot go through. You can pray in the most beautiful and impressive language possible but God won't hear it. What is the use to pray when the connection is broken? That is what sin does for us. If there is anything, great or small, in your life that God does not want there, you would better get it straightened out first before you try to pray. What is needed more than anything else in this country now is repentance, a righting of the wrongs that have been done, restitution. No use to pray when there is a dark cloud of obscuring the face of God.

Now here is something that gets just a bit closer home. Jesus was the greatest prayer the world has ever known. He lived a life of prayer. He knew and understood the laws governing prayer. One day He told his disciples of a great

tist bodies meet together May 23rd.

While the importance of the sessions of each can not be minimized, neither can the significance of the union meetings be over-emphasized. Never in the history of our nation has there been greater need for unity of thinking and unity of purpose in our economic life, our political life and our religious life. Nothing could be more stimulating to the religious life of the country as a whole, as well as to our denomination, than that men and women of the same faith and ideals should meet for meditation and prayer, for consecrated consideration of the higher purposes of life, seeking thereby some solution for the overwhelming problems which beset the moral life of our country.

So, with a desire for cooperation, a zeal for fellowship, a striving for a pathway out of the moral morass in which many are floundering, May 23rd, 1933, will be a date long remembered by Baptists. The day starts with a memorial service at seven o'clock at the National Baptist Memorial Church—the gift of the Baptists, North and South, to the nation's capitol. At nine-thirty a mass meeting will be held at the Washington Auditorium, a huge building, well equipped with amplifiers. The afternoon will be devoted to meetings for women and for men, the former to be held at Constitution Hall, the latter at Calvary Baptist Church. Another mass meeting at night at the Auditorium completes the day's program. —Ann Wingfield Jackson, Washington Chairman of W.M.U. Publicity.

hindrance to prayer. "And when ye stand praying, forgive, if ye have ought against any: That your father also which is in heaven may forgive your trespasses." On another day when Jesus was talking about prayer Peter recalled what Jesus had said about prayer and forgiveness, and Peter asked the Master "how many times must I forgive a man? seven times?" Jesus replied to Peter in effect, "Peter you have not caught the idea. Forgiveness is not a question of arithmetic. It is not keeping tab on your neighbors. Not seven times, but seventy times seven." Luke adds "in one day." Jesus is saying to us that if we want our prayers answered we must forgive freely, gladly, graciously, generously. Of course it is no easy thing to do. It cannot be done without help. But listen to this: "When the Holy Spirit is allowed full sway of the heart He will make you love the man you can't like. He will make you love the man you don't like, with a real, warm, tender love in your heart that will make you go out of your way and sacrifice to help him."

Now for just one other statement as to why our prayers are not answered. We find it in James. "Ye ask and receive not, because ye ask amiss to use it on your pleasures." Here is a big trouble. There is all too often pure selfishness back of our praying. The motive back of much of our praying is all wrong. Many are praying for better times. What for? I fear that they may have more luxuries, finer homes, newer automobiles, more movies, a big time. If that is what we are praying for God will not hear and answer. I realize that it isn't always easy to be unselfish but God has declared that He will not answer selfish praying. Only the Holy Spirit can help us to pray as we ought.

There is a prayer that we can all pray, or ought to pray, now. We can all join David in praying: "Search me, O God, and know my heart: try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

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East Mississippi Department

By R. L. BRELAND

A PIONEER PREACHER

Writing in the Monitor-Herald, of Calhoun City, about Rocky Mount Baptist Church, Calhoun County, Rev. Leslie E. Roane has this to say about Rev. Jimmie Martin, a pioneer Baptist preacher:

"When thinly populated there came as by Divine Providence, Rev. Jimmie Martin, pioneer of the pioneers, and announced a preaching appointment under a large oak tree which stood near where the church afterwards was built. The people came, men, women and children, whites and blacks, those from north of the river using pine torches to light their way which had been blazed with axes on the sides of the trees, crossing the river (Loosa Schoona) on a log. The services were enjoyed as only such people know how to enjoy religious services.

"Later, about 1838 or 1840, they organized a church with a new log house for worship. In the rear, old folks say, there was a petition some four feet high behind which the slaves sat and worshiped. They were members, along with their white friends, and reports have it that when religious fervor was at its heights, they would come to the altar and shout the praises of God with their masters.

"Later, Uncle Jimmie Martin, pastor, came early to Saturday service, as was his custom, and met a worthy deacon, excited, who said that a large man, well known for his fights and strength, was coming over to whip the preacher. He seemed as calm as ever, and when the service was almost through, an excited throng saw a man of strength hitch his horse and walk by the windows as if daring any to interfere.

"Conference over, Uncle Jimmy walked down the aisle, unafraid, and stepped out besides his adversary, who lifted his eyes to the preacher and said: 'Well, I guess you got my

message this morning.' 'Yes', replied the preacher, leaning over and placing his right cheek near. The man slapped him, and he, turning the other cheek, said: 'My Bible tells me that when a man smites you on one cheek, to turn the other.' He hit him on the other, and the preacher said: 'That is as far in that direction as this Bible tells me to do, so I will just lay it here on the rock, and beat the Devil out of you.' And eye-witnesses say that he whipped him. * * *

"It now has an enrolled membership of 260, is pastored by Rev. A. F. Brasher, and scarcely any family near that does not still attend Saturday and Sunday services.

The season of revival meetings begins rather early with this writer this year. So far he has arranged meetings as follows: April 24th, Richmond, Ky.; June 1st, Coffeeville; June 8th, North Carrollton; July 9th, Hazel, Newton County; July 16th, with Pastor Phillips in Simpson County; July 23rd, Pittsboro, Calhoun County; July 30th, Scuna Valley, Yalobusha County. Other meetings have not been arranged.

Some one said that when women entered the political field and were allowed the ballot times would get better, morals would pick up. It seems that some women who are supposed to stand high in the state are championing the cause of repeal. This does not look much like it helped for women to get into politics. We are of the opinion that these few do not represent the will and mind of the vast majority of our women. Sorry to see mothers acting to the death of their own children.

Dr. H. L. Martin began as pastor of Senatobia Baptist Church April 1st. We are glad to have this good preacher in our part of the state.

Rev. S. J. Rhodes is now located at Taylorsville as pastor. He still preaches at Tillatoba, Yalobusha. He was back last week and expressed himself as highly pleased with his work at Taylorsville.

The wind was something serious last week in places. Notice that our brother, Rev. L. S. Cole, pastor at Marks, had his home badly damaged in the cyclone. Trust neither he nor his were hurt.

The S. B. Convention is less than two months away. Let us pray that our people will be liberal, willing to do what they can, and that our boards will make a creditable showing in their reports. God is counting on us, brethren.

THE GOSPEL AT FRENCH MARKET

Nathan Robinson, Baptist Bible Institute Student

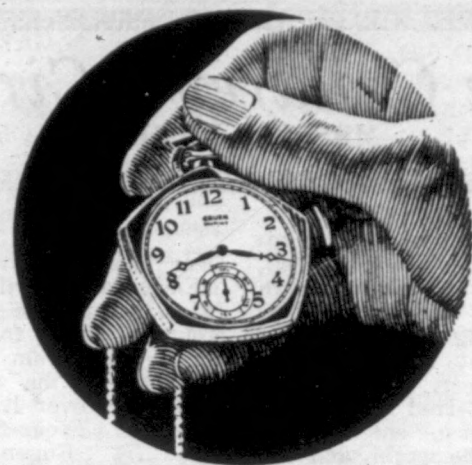
On Thursday night, December 8, 1932, I preached at French Market. I tried to bring a message on the love of God for sinners as expressed in the gift of Christ to redeem lost humanity. There were a few people present of various colors, races, and stations in life. When the invita-

tion was given to accept the Lord Jesus as Saviour, there was no visible response. An opportunity was also given for those who wanted us to pray for them to indicate it by uplifted hands, and most of the people accepted this invitation.

When the preaching service was over I approached a young man who had asked for our prayers, and who had listened attentively during the service. I asked him if he was a Christian. His reply was that he was a Catholic. Then I asked him if he was saved. He replied that he was trying to be.

This afforded the desired opportunity, and I took the New Testament and tried to show him the way of salvation, and also that one could know about his salvation. He acknowledged that if he was ever saved God alone could do it. However, he still seemed to hesitate, so I went over various passages with him carefully, then asked him if he would accept my Saviour as his Saviour. I shall never forget how he looked me in the eyes and said, "I will accept Him." I gave him a New Testament. He said, "I can't read, but my wife can read it to me." I marked some passages for her to read carefully.

I thought this was the end of the story, but two weeks later I went back to the market, and at the end of the service I saw this young man.



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He said that he was still trusting Jesus as the only way of salvation. He also stated that his wife was reading the New Testament that I gave him. My hope is that this young man is really saved, and that he will be instrumental in bringing others to Christ.

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The Children's Circle

MRS. P. I. LIPSEY

My dear Children:

Are you wondering what I am going to tell you this week? Well, just that our little Jeannie Howe Lipsey, honoree of our Jeannie Lipsey Clubs is going to change her home on April 1st, and that's not an April fool either. Her Papa is going to be transferred from Geneva to Paris, France, one of the largest cities in the world, and the family, of course, will go there to live. The French language won't give Jeannie any trouble for she speaks it as well as she does English, I suppose. They had a maid who spoke only French, and Jeannie learned English from her father and mother, and French from Louisa! Louisa got married after awhile, and I don't know whether Ann knows French or not: Little Ann, you know, is only 2½ years old. We must think of them now as living in France, a little closer to us, I think, than at Geneva, but not enough to make much difference. The little girls' Papa sent us the other day a check for \$8.00, for our two causes, which will help us out with our gifts during these hard times.

Now, another thing. You see that Mary Adelyn Milam has "accepted the honor," as she says, of being leader of Jeannie Lipsey Club No. 9, and sends the contribution in dollar bills, which is certainly a nice way to send it now, isn't it? And did you notice how many members she has? Fourteen is a grand membership. We welcome Club No. 9 warmly and heartily among us.

With love,

Mrs. Lipsey.

Bible Questions No. 14, April 6th. The Ark of God is brought from Kirjath-Jearim. I Sam. 6:1-19.

1. How was it that the Ark of God was at Kirjath-Jearim? After being captured by the Philistines in time of battle, it remained in several of their cities seven months, bringing there sorrow and distress. Then they sent word to Kirjath-Jearim, a city of Israel, to come and get it. There it remained 20 years.

2. How many men did David, the king, take with him to escort the Ark of God home?

3. What instruments did David and some of the people with him play on? Verse 5.

4. What terrible punishment came to Uzzah the son of the man who had taken care of the Ark for 20 years?

5. Was there any law against touching the Ark? Numbers 4:5.

6. How did David feel after Uzzah's death? Verses 9 and 10.

7. Into whose home was the Ark taken? Verse 11.

8. How long did the ark stay in Obed-Edom's house?

9. Who went joyfully to bring it to Zion?

DeKalb, Miss.,
March 26, 1933.

Dear Mrs. Lipsey:

I am sending you dollar for the Orphans. Our class is named the Busy Bees. This is our class roll, Jane Long, Mildred Morgan, Adelaide McCoy, Irene Holloman, Ruby Dell Evans, Ruth Hogan, Mildred Turnipseed, J. L. Turnipseed, Lee Clark, Harry Dolittle, and Jack Goodwin.

Best wishes to you and the Orphans.

Your friend,

Jane Long,

Sec. of Busy Bees.

Busy Bees is a good name for your class, Jane, for that is what they are. We are mighty glad to get some of the good "honey" these "bees" make. I send my love to you all, and many thanks.

Florence, Miss.

March 30, 1933.

Dear Mrs. Lipsey:

Enclosed you will find one dollar, (\$1.00), from the Junior BYPU of Mountain Creek for the Orphans. I am just up from the measles. It did not hurt me very much. I am glad I am over it.

Your friend,
Eugenia Laird.

And so are we, Eugenia. We are glad to get this BYPU dollar, and the Orphans will be, too. So we'll all be glad. Thank you all so much.

Florence, Miss.

March 25, 1933.

Dear Mrs. Lipsey:

I enjoy reading the letters, very much. I am just able to be up as I have had pneumonia; was in bed 2 weeks, have been out of school 3 weeks, will be glad when I can go back. I am a little girl, will be 9 years old April 4, and study 3rd grade at school.

I love to go to Sunday school, and don't see why every body shouldn't want to go, and do all they can for our Lord who gave His Son to suffer and die that we might be saved.

I have a little sister 8 months old named Mary Jean. I think she is so sweet. Will go, with love to Mrs. Lipsey and all.

Pauline Mullican.

I trust that by now you are well and can go to school and Sunday school. It is hard to be away so long, but we are thankful that you are getting all right, after pneumonia.

Leland, Miss.

March 27, 1933.

Dear Mrs. Lipsey:

I am glad to accept the honor of being leader of Jeannie Lipsey Club No. 9. I have fourteen members, my little friends and others were glad to join. I am enclosing \$2.00, the Jeannie Lipsey contribution, hope you get it in time for March.

With love,

Mary Adelyn Milam.

Your letter made me happy, Mary Adelyn. You have such a good membership, and send such good dues, and I'm glad to know that Club No. 9 is a certainty. Thanks to every one who contributed.

WEST END CHURCH, WEST POINT

The West End Baptist Church is a small Baptist Church which serves a small community whose population is composed chiefly of employees of the Aponnany Manufacturing Co., at West Point. A special drive for increased attendance at Sunday school was made during the week of March 19-26 with the result that the Sunday school service on Sunday, March 26, found a record attendance of 108. The committee was composed of Berton McGee, of the First Baptist Church, who has been serving as superintendent of the Sunday school for the past four months, Mrs. John Lindsey, Mr. Rosamond, Misses Ila Ivy Jeffries and Geneva Weaver, Mrs. Lula Jeffries and Mr. Charles Lindsey of West End. Personal visits were made to each home and invitations were given to the services, and the names of those who promised to come were taken. A special program, having as its central theme Home Missions, was given at the Sunday school service on Sunday morning.

The features of this program were a special musical number by Mr. and Mrs. John Lindsey and their son, Charles, and a five minute address on "Measuring the Home Mission Task" by Mr. Otis Fancher of the First Baptist Church. At the opening of Sunday school a boys' class was organized and Mr. Belton Duncan was elected to teach the class. Mr. Rosamond was elected as alternate teacher. Other officers and teachers are: Supt. and teacher of Adult Class, Berton McGee; Intermediate teacher, Mrs. Nola Higginbotham; Primary teacher, Mrs. Ethel Duncan; Secretary, Mae Higginbotham.

The attendance constitutes a record for the West End Sunday school and much credit is due to the committee who worked so faithfully and to Mr. Charlie Wall whose untiring individual efforts in seeking the men of the community have meant much. Mr. Wall is the new Superintendent of the Mill, and it is thought that his presence and influence will mean much to the community and to the church. The prayers and interest of the Christian people over the state are solicited.

Berton McGee.

BR—

The man who a generation ago went around to sell fruit trees carried with him a book of beautiful pictures of the fruit which these trees would produce. Their size and color would make you want to buy the trees. Or sometimes he would carry along glass jars in which samples of this fruit were preserved in alcohol. It was a good method of overcoming "sales resistance." That is a lot of trees were sold on the strength of these pictures and samples. But he wasn't selling the pictures and he didn't seek to dispose of the samples. He was selling trees. In the same way the missionaries should carry a good sample of religion along with them,

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and they ought to be able to point with pride to the many institutions in Christian lands which are the product of the gospel. But it is a mistake to think it is their mission to carry the fruits of the gospel to heathen lands. They must carry the gospel which produces the fruits.

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B. Y. P. U. Department

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FORREST COUNTY BYPU PROMOTING EXTENSION WORK

The Forrest County BYPU Organization, under the leadership of their Extension Committee Chairman, Miss Fay Quarles, has been busy organizing new unions and holding study courses for these newly organized unions. In one rural church three unions were organized and the second week in March Miss Quarles directed a study course for all these unions with a splendid interest manifested. This is really the work of the associational BYPU. The quarterly meetings should simply be for the purpose of reporting such work and presenting a program that will inspire all BYPU members to want to have a part in this extension work.

NATCHEZ BYPU STARTS LIBRARY

Mr. David A. Deterly, Bible Readers' Leader of the Natchez B. Y. P. U. writes that they are beginning a BYPU Library in their church. They plan to have books suited to all departments of the BYPU with a reading table that will contain different magazines, including the Monthly BYPU Magazine, Home and Foreign Fields, and the Baptist Record. We are glad to see this good work started and hope the announcement of it may inspire many other BYPU's to go and do likewise.

JACKSON COUNTY ASSOCIATIONAL BYPU HAS INTERESTING MEETING

On Sunday afternoon, March 26, representatives from nearly every BYPU in Jackson County met for a two hour clinic at Ocean Springs. A brief devotional was conducted by Pastor Brock of the First Church,

Moss Point, after which the conference was conducted by State Secretary Auber J. Wilds. Questions were asked, helpful suggestions offered, and knotty problems discussed. Dr. J. E. Barnes, pastor of the Ocean Springs church and president of the Jackson County Associational BYPU presided over the meeting. First Church, Moss Point, B.Y.P.U. broke the record on attendance with thirty-two present.

HARRISON ASSOCIATIONAL B. Y. P. U. MEETS WITH BILOXI FIRST

During the week of March 26-30 the First Church, Biloxi, conducted their BYPU Training School. Dr. J. E. Barnes of Ocean Springs taught the BAU. Rev. E. S. Flynt of Handsboro taught the Intermediates, Mrs. Madison taught the Juniors, and it was the pleasure of the State Secretary to teach the Seniors. On Tuesday night of the training school the other unions of Harrison County came over for their associational Clinic. A most helpful meeting resulted, with the crowd being divided into three sections with the faculty members serving as leaders of the groups. Most of the unions of the association were represented. On Wednesday evening visitors from the Pascagoula BYPU's looked in on the training school for the first period and intermission. On Thursday evening, the last day of the school, each department presented their teacher with a token of appreciation for the work they had done for the class. These coming from the young people themselves made them doubly appreciated.

Plans continue to go forward for our District BYPU Conventions. Programs go to the printer next week and will be mailed out to our BYPU's within a few weeks. . . . Aberdeen, Macon, Wiggins, Natchez, Canton and Winona, our host cities expect a good attendance. . . . We shall not disappoint them.



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GRENADA

All adventures in spiritual life are pioneering. All efforts in spiritual knowledge, experience, and possessions are incursions into an unknown country. But there is no quest so appealing and so universal as the quest for God. There is no life so alluring and ennobling as the spiritual life. Abraham, by faith, answered the call of God to go unto a land, of which God said, "I will show thee." Happy the man who can hear the voice of God in the dire and throng, or in the silence. Happier is the man who follows it. Abraham walked by faith. God was leading. Our church, like Abraham, is wanting a better life of faith and spirituality. They have gone to work with willingness and earnestness. They are saying by their actions, "My soul thirsteth for God, for the living God." All departments of the work are going forward in a noble way. The Sunday school is well organized and doing a far-reaching work. The attendance and interest are fine. The Sunday school training course was entered into with enthusiasm by a large number. The BYPU has almost doubled its constituency since taking two study courses. This is one of the finest organizations in the church. Heroically building up our young people to be the future men and women of the church, is the work of our director, Mrs. V. E. Boston. The influence of our WMU is widening and growing under the leadership of Mrs. W. V. Jenkins. Our week of prayer for Home Missions has just closed with an average attendance of 70 each day. All committees are cooperating and functioning in an enthusiastic way. All the work is growing daily in numbers and interest.

Dr. V. E. Boston, since coming to us 15 months ago, has taken into the church 160 members, made 2,200 visits, and church has paid in during that time \$12,000. I never saw people anywhere with a greater willingness to work. They are running a close race with Nehemiah and his band of workers. We love our pastor and his noble wife.—Reporter.

OAKLAND TRAINING SCHOOL

On Friday evening, March 17th we closed one of the most successful training schools in the B.Y.P.U. Department that the Oakland church has ever had. We had four classes, as follows: "General Organization," with the pastor as teacher; "Senior B.Y.P.U. Administration," Rev. A. B. Polsgrove, Charleston, teacher; "Intermediate Manual," L. D. Clements teacher; "Junior Manual," Miss Bessie Lynn Haynes teacher. There were 70 enrolled in all, with an average attendance of 57. Fifty-five stood examination, and will receive awards. We are having a study course in the Senior B.Y.P.U. at Spring Hill this week, studying the Bible division of the S. S. Manual. Our work in general is going well considering "Hard Times" and bad weather. Let us all pray that the Lord will give us a great revival in all of our churches this year. As I see it, this is the greatest need

throughout our country. Remember us in your prayers.

Yours in Christ's name,
J. H. Page.

SUNDAY SCHOOL ATTENDANCE APRIL 2, 1933

Jackson, First Church	922
Jackson, Calvary Church	975
Jackson, Grif. Mem. Church	480
Jackson, Davis Mem. Church	501
Jackson, Parkway Church	204
Jackson, Northside Church	92
Meridian, First Church	760
Columbus, First Church	682
McComb, First Church	468
Brookhaven, First Church	586
Charleston Baptist Church	201

BYPU ATTENDANCE

APRIL 2, 1933

Jackson, First Church	126
Jackson, Calvary Church	162
Jackson, Grif. Mem. Church	180
Jackson, Davis Mem. Church	224
Jackson, Parkway Church	50
Columbus, First Church	184
McComb, First Church	144
Brookhaven, First Church	198

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Sunday School Lesson

FACING THE CROSS

Sunday School Lesson for April 9.
Mark 8:31-38.

I. Christ's Cross.

the mission of Jesus and that of his followers are shown to have the cross in common. There was no escaping it with Him. There is no escaping it for us.

1. "Be began."

This lesson marks the turning point in the ministry of Jesus, the watershed in his life. Hitherto he had said little or nothing about his death, the crucifixion. But "from this time began Jesus to show unto his disciples that he must go to Jerusalem and be put to death." Other things had to be taught them first. Sooner than this they could not have stood the shock of it. Even now Peter rejects the suggestion. Not until He had drawn from them the fullorbed confession of their faith in Him as the Christ, would he venture to teach them about His death. But now Peter had said "Thou art the Christ the Son of the living God." Now he can tell them what He had not told them before. From this on it will be the theme of His teaching, as it was of the conversation with Moses and Elijah on the mount of transfiguration. They must be prepared for it. And it is the central thing in his mission.

2. "Must suffer."

Several times He uses this word "must" with reference to His death. He said to Nicodemus, "The Son of man must be lifted up"; In Gethsemane he told Peter to put up the sword, for according to the scriptures "thus it must be." Again "That which is written must be fulfilled in me." See also Lk. 24:7; John 20:9, etc.

If the world is to be saved the cross cannot be avoided. It is not a mere incident in his experience. The death and resurrection are the climax of His ministry.

This carried with it "suffering many things," "rejected by the elders," and chief priests and scribes. But blessed be God it meant that he would "rise again after three days." The death of Jesus could not be shown to be of any value unless He had risen from the dead. He was declared to be the Son of God by the resurrection from the dead. If He died for our sins, that is because of them; he also rose for our justification, that is in testimony of the fact that his death was effective and secured our justification before God. Let us not forget that the gospel includes the resurrection; that follows the "must" and is included in it.

Jesus spake this "openly," that is before them all, and in a way that could not be mistaken. It also means that He did not speak it under His breath, with any sort of fear or hesitancy or uncertainty. It is the same word which Paul uses when he asks the Ephesians to pray for him that he may preach the

gospel boldly as he ought to speak it. Anybody who preaches should speak with absolute confidence in the truth of what he says, and faith in its power.

3. Peter rebuked Him.

He "took" Him and began to rebuke Him. He had the sense of propriety sufficiently strong not to do it publicly. He drew Him aside. A strange combination of respect and impertinence. He did not get very far with his rebuking. He probably had a good deal to say on the subject, but Jesus cut him short. He "began" to rebuke Him. Matthew tells us what he actually said. He contradicted Jesus and proposed to stand between Him and any such calamity. But Jesus did not let him proceed.

Neither did He propose that his rebuke of Peter should be private, for the others needed what He had to say. Peter rebuked Jesus privately, but Jesus rebuked Peter openly. And it was a severe rebuke. He calls him Satan, for the devil was the author of the suggestion. It was not the first time the devil had tried to dissuade him. Jesus recognizes the origin of temptation, who ever be the instrument.

"Get thee behind me." Notice that Jesus "turned" before saying this. It is not enough to tell the devil to get behind you. Turn your back on him and he is behind you.

Poor Peter, he thought he was acting the part of a friend. But he was wholly ignorant of God's conception of the meaning and purpose of life. Thou mindest not the things of God but of men. Man's idea and God's idea of the meaning and purpose of life are often very different, sometimes utterly antagonistic. Suffering is not a mere incident or accident. It is not a "strange thing," something that has broken into and interferes with the orderly process of life, the making of a life. No, it is one of God's chief instruments of perfection. He that hath suffered hath ceased from sin. Count it all joy, etc. We glory in tribulations, knowing that from these come steadfastness, approvedness, hope. Many like Peter have this yet to learn.

II. Our Cross.

Now Jesus shows us how we become identified with Him at the Cross. The cross was inevitable for Him if we are to be saved. It is necessary for us, if we are to live the Christian life. Necessary for every Christian: "If any man." The way is open to all. The conditions are the same for all.

If any man wills. The will is the principle word. It means making a choice, a decision. The matter must be settled on the inside of you.

To come after me, is to be a genuine disciple, not in name but in fact. To follow Him is to commit your destiny to Him, to identify yourself with His cause, to make His life your example and His will the law of your life.

To deny self is to renounce any right in ourselves, to proclaim ourselves as the servants of Jesus, to eliminate self-will, self-seeking, and self-determination. Here, Lord, I give myself to thee. It is far for than denying ourselves some pleasures or profits or rights. It is

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to make Jesus Lord of all. It is like the whole burnt offering. Take up his cross. We do not have crosses. One is enough. On that we take our place beside the crucified Lord. The world is crucified to us and we to the world. We died with Christ, and it is no longer we that live, but Christ liveth in us.

To follow Him is to go wherever He sends or leads.

Jesus explains the reason for all this. To turn away from duty to spare ourselves or save our lives is the way to lose the life, to miss its real aim and fail utterly of its purpose. This is the greatest loss that any man can make. But even so, to sacrifice life in the service of Christ is to find its real meaning and purpose. If it were possible to gain the whole world at the cost of missing the real aim of living it is a loss for which there is no compensation. And when one has made that mistake there is no recovery, no exchange by which it can be secured again. There is no second chance.

Jesus is conscious of the sacrifice to which He calls us. There seems little to attract the natural man, much to repel. It was then a summons to sacrifice place, ambition, and accept lowly service. Some would be ashamed to attach themselves to Him. The world is antagonistic. But to turn back through fear or shame means to lose the glory to be revealed at His coming. We can afford to suffer shame now for a share in the glory of His coming.

Baptist Student Union

MISS. WOMAN'S COLLEGE BSU

BSU activities on the campus at MWC have gone along in a very "springy" fashion this week. There has been so much to do.

All of the BYPU's came together for their programs last Sunday evening to hear President Holcomb. Every girl is always so happy to have President Holcomb visit her union; so this time he combined all his visits in one large meeting in the BSU Room. In General Assembly, a playlet was presented, having to do with this question "What Think Ye of Jesus?" Girls taking part were: Annie Grimes, Frances Redding, Bonnie Lee Mangum, Mary Neely, Mary Catherine Carr and Sudie Frank Pender.

Mrs. Kate Downs P'Pool, for 14 years a member of the faculty at MWC and Head of the Speech De-

partment, was the guest of YWA Wednesday morning. Mrs. P'Pool read a play by Montgomery concerning The Resurrection. Many declare her message the best brought to the chapel audience this year. Woman's College girls love and admire Mrs. P'Pool for her noble Christian life.

The BSU Council of MWC are much in prayer, praying that God will lead and direct the student body as nominations are made for officers of the Council for next session.

Thursday morning, March 30, Miss Lucy Carleton Wilds, of Oxford, Mississippi, was unanimously elected President of the Baptist Student Union of Blue Mountain College. Miss Wilds is outstanding in college activities. She is at present First Vice-President of the local BSU, Vice-President of the State BSU, Prosecuting Attorney on the Student Government Council, and is a member of the Eunomian Literary Society. Miss Wilds is the daughter of Mr. A. J. Wilds, State BYPU Secretary.—L. L.

THE SUNDAY SCHOOL BUILDER is a monthly magazine carrying articles, write-ups, and other material, on practical plans and methods of Sunday school administration for Sunday school superintendents, pastors, and other officers and teachers. In addition, it carries a Library page, a D.V.B.S. page, and the Intermediate and Elementary Department pages. The March issue emphasizes missions with suggestions, articles and programs that may be used to kindle evangelistic and mission fires. It carries a dozen articles from ten states and far-away China, every one of which is packed with zeal, information and love. Some of our brethren are all but writing in their own life's blood, and rejoicing to do it for the love they have for Him who shed his own precious blood, unwilling that "any should perish, but that all should come to repentance." (II Peter 3:9)—Mrs. Fred H. Terry, Springfield, Mo.

WOMEN'S PAINS

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